

# THE AFRICAN REPOSITORY,

AND

## COLONIAL JOURNAL.

---

VOL. I.]

JANUARY, 1826.

[No. XI.

---

### COLONIZATION SOCIETY.

The cause of missions in Africa, demands the attention of the Christian publick. While with immense effort, and a perseverance not to be defeated, the Gospel has been propagated in other heathen countries, this, though offering claims to Christian sympathy and benefaction of a peculiar, perhaps, unequalled character, has been almost neglected. The ships of every civilized nation have, for two centuries, been seen upon the coast of this continent; but the winds that wafted them, have borne over that land the spirit of hostility, indescribable griefs, and the contagion of death. Not a spot is there on the whole coast, from the Senegal to the Congo, which has not been trodden by the ministers of avarice and cruelty; while there is scarcely one which has been visited by the missionaries of the merciful Saviour. The sign of the

cross has been to the wretched Africans, a sign of woe—the name of Christian, a word of terror, and the profession of our holy faith has been rendered odious, by deeds of iniquity and blood. We rejoice to learn, that those to whom Christianity is something more than a dead letter, both in our own and other lands, are disposed to redeem, by their pious and benevolent exertions for the poor Africans, the honours of our religion; and to prove, that it was never intended to be subservient to injustice and crime, but to the relief of human misery, and the salvation of immortal souls. In this day of mighty effort for Christ and exalted charity for men, when the light of Divine truth is kindled, and growing brighter in almost all the dark regions of the world, Africa should not, and will not be forgotten; for the decree hath gone forth, Ethio-

pia shall stretch out her hands unto God. The Colony established in Liberia, will, we hope and believe, exert a powerful influence for the Gospel among the Pagan tribes. It will afford protection to missionaries, and give facilities to their benevolent exertions. When the Christian religion shall have gained an establishment among the Africans, we expect its progress will be rapid. In some places, it will encounter opposition from the Mahomedan faith; but this, in most parts, has but partial dominion, and in many others no existence. The systems of African superstition, have no deep foundations; they possess little which imposes upon the imagination or affects the heart. The only reason offered by the Africans, for their indefinite and obscure notions of a future state, and for their absurd religious customs, is, thus our fathers believed, and such was their practice. The natural dispositions of these men, we believe, will render them peculiarly susceptible of religious impressions. They are mild, docile, strong in their attachments, and acted upon, without difficulty, by superior intelligence. In a former number, we spoke of the introduction of Christianity among the Soosoos, and of the promising field open there for Christian labours. Much has been accomplished by the London Missionary Society at Sierra Leone. We

have made these remarks, because we thought them not irrelevant to the subject of the following very interesting communications, which we devoutly pray, may increase the interest and zeal already excited in the cause of African missions.

Rev. R. R. Gurley, Agent, &c.

*Missionary Rooms, Boston,*  
JAN. 13, 1826. S

MY DEAR SIR:

The following is the copy of a letter inclosed to me unsealed by that most excellent man, the Rev. Theophilus Blumhardt, of Basle, Switzerland, and which arrived just before the sailing of the little African Colony under the care of Mr. Sessions. The original is sent to Mr. Ashmun.

The inclosed letter was likewise sent for my inspection, and with a request that I would introduce the writer to the Directors of the American Colonization Society. This I do most cheerfully, as a gentleman, whose suggestions are very worthy of attention, and whose character for piety and benevolence is extensively known. A copy of the enclosed letter was taken by Mr. Sessions; by whom I also sent a letter of inquiry, respecting Liberia, as a radiating point for missionary exertions.

Our Board of Foreign Missions, have an eye upon Western Africa, and would feel highly honoured in being able to commence a mission there. No measure would

have so great an effect in draw in the affections of northern people to the Colonization Society.

I am, Sir, very affectionately,

Yours, in the Gospel,

JERH. EVARTS.

BASLE, SWITZERLAND, }  
October 18, 1825. }

To the Directors of the Am. Col. Soc.  
GENTLEMEN:

Some extracts from an appeal made by your agent at the Colony of Liberia, Mr. Ashmun, which I read in one of the religious publications of your country, have struck me as so forcibly inculcating the duty of making missionary efforts in that quarter of the world, to which the benevolent labours of your highly interesting institution are directed, and at the same time, as so encouraging for missionary societies to send labourers into the sphere of usefulness there presenting itself, that I feel it incumbent upon me, as one of the Directors of the Basle Evangelical Missionary Society, to make some further inquiries as to the practicability of our institution establishing a mission, on the plan suggested by Mr. Ashmun, in the vicinity, and under the protection of your settlement on cape Montserado.

For a long time, already, I have, in common with many of the supporters of our Society in Switzerland and Germany, had the state of the negro tribes of Africa upon my heart; and it has been a subject of consideration with me,

where a door might be open for our missionaries to enter in with the message of salvation to vast numbers of our fellow-mortals. Mr. Ashmun's appeal opens that prospect for which I have long been looking; and I believe the vast importance of the cause, which he urges on the attention of missionary societies, will be a sufficient excuse for my addressing you on the subject, with all that confidence and frankness which ought to subsist between fellow-labourers, in the promotion of the best interests of mankind. I inclose a letter to Mr. Ashmun, soliciting his advice on several points connected with the establishment, by our society, of a mission as proposed by him; which, if you will take the trouble to peruse, will inform you, somewhat more in detail, of the view I take of the enterprise now under consideration. A matter of the first moment, and that which forms the chief object of my letter to you, gentlemen, is the intercourse which I think it requisite to secure between your Colony and the missionary settlement; and I cannot but consider it as the indispensable foundation of all the deliberations which our committee may engage in on the subject, that they should have reason to expect the approbation of the revered Directors of the American Colonization Society to their undertaking, and that protection to their future missionary settlement and labourers

which the Colony of Liberia is in a condition to give. I venture, therefore, to solicit some communication of the view which you take of the possible event of our establishing a mission in the vicinity of, and in friendly intercourse with your Colony; and I assure you of the deep feeling of regard and affection which our committee entertain towards you, as the friends of a long neglected race of men, as well as of the sincere gratitude with which every assistance that you may be willing to lend to our operations, will be received by us.

An opportunity having presented itself for sending a small parcel to your country, I have addressed a copy of our Society's last Report to you, which I wish could prove of some little interest to some one among you conversant with the language of our country.

With cordial wishes and prayers for the Divine blessing on all your operations, I remain, gentlemen,

Your very obd't humble ser't,

DR. BLUMHARDT,

*Superintendent of the Missionary College.*

BASLE, SWITZERLAND, }  
October 18, 1825. }

To J. Ashmun, Esq.

In one of the religious publications which I am in the habit of receiving from America, I have read some very encouraging remarks, drawn up by you, on the subject of a missionary establish-

ment in that part of Africa where you have for some time been exerting yourself for the good of your fellow-creatures. These remarks have greatly interested me, as one of the Directors of the Basle Evangelical Missionary Society; and I feel constrained, in my mind, to address you on the subject, with the confidence which, I am convinced I shall be permitted to use towards one, who takes so active a share in the promotion of the spiritual welfare of Africa.

You may perhaps, have heard of our institution, which, in the year 1816, began in the shape of a seminary for training up young men for the missionary work, and transferring them, when properly educated, to such missionary societies as shall be in want of fit labourers for the harvest that is now ripening; but which has since become connected with an Evangelical Society for sending out missionaries under our immediate protection; and that by the blessing of God on our labours, we have been enabled to form a small establishment at Schuschi, in the Russian Province of Karabagh, bordering on the Persian empire, where a sphere of immediate usefulness among the Armenian and other ancient Christian churches, and through them, among the Mahomedan tribes by which they are surrounded, presents itself not without fair pros-



pects of the Mahomedan inhabitants themselves presenting, ere long, an opening for direct exertions towards their Evangelization. A suitable place of residence having been prepared at Schuschi, we have lately sent out a reinforcement of missionaries, both to occupy that station, and to form such new ones as may be found of sufficient promise; and in this manner, we may consider our mission on the borders of Persia, supplied with every thing which the present aspect of affairs seems to render necessary; our grand business remaining in humble dependence on Him, whose glory it is the object of our society, and, I trust, the sincere wish of every one of its Directors to promote.

But as we indulge no sanguine expectations of rapid success in those regions, and therefore, do not anticipate any speedy call for an increase of our missionary establishment there, I think it most probable the Board of Directors would be inclined to turn their attention to some other part of the missionary field, if any should open in which they might employ what means remain at their command, for the propagation of Christianity. And though they would scarcely be disposed to take into consideration the propriety of forming a new mission, as long as there are not laid before them such particulars, as shall amount

to an encouraging opening for their labours, I think it proper in me, as an individual, or rather, I think it incumbent upon me, to collect such information for them, as may serve to guide them in their future deliberations. That much-injured, long-neglected race, towards whose amelioration the humane efforts of the American Colonization Society are directed, has long engaged my thoughts, and I am convinced, the thoughts of many supporters of our institution.

I have much weighed it in my mind, in what manner we might find an entrance for our missionaries into the negro world; and when I read your appeal to missionary societies, I really felt as if I had received an answer to inquiries which I long wished to institute, but could not see to whom to direct. The facts which you mention, appear to me to contain that full measure of encouragement, on which a society may think itself justified in acting. The mode of proceeding which you suggest, as proper to be adopted in the establishment of a mission, is precisely what I should approve of, and what our society would be likely to find the fittest individuals for, among its German and Swiss missionary students and candidates. The enterprise itself, is in every way calculated to excite new zeal in behalf of the missionary cause among the population of

Switzerland and Germany, and to call forth increased exertions for its support and possible extension. I am exceedingly desirous, therefore, of receiving some further information on the practicability of missionary labours in the vicinity of your settlement, by our society; and it is with this view I write the present, hoping you will excuse the trouble I occasion.

May I venture to ask your advice on the following points, which would probably form the subject of the first inquiries of our Board of Directors, if the question of a West African mission should come under their consideration:

1st. By what kind of individuals do you think the first missionary attempt should be made, among the African tribes? Should it be by such as are more exclusively fitted for the work of teaching, or by such as possess at the same time a competent knowledge of trades and agriculture? And which of the two would be more likely to render them useful, the carrying on of mechanical labour, or the engaging in agricultural pursuits: or, would it be advisable, from the very beginning, to combine them both?

2d. Are there any, and what, preparatory labours made for the facilitating of the teaching department? which is the native dialect most extensively spoken among

the tribes, and has any beginning been made to reduce it to rules? I may here observe, that the young men whom our society sends out, are all instructed in the English language, and we should take care to designate none for Africa but such as are sufficiently acquainted with that language to have a ready medium of conversation, and, if necessary, of the communication of knowledge.

3d. In what manner might a friendly intercourse between the Colony of Liberia and the missionary-settlement be kept up, and the protection of the former secured to the latter?

4th. What communication is there between Cape Montserado, and America and Europe?

5th. What part of the outward wants of the missionary settlement might be supplied on the spot; what would be required to be procured from a distance, and what country would supply it best and most expeditiously?

6th. Can you form any idea of the possible expense of the first establishment of a mission on a small scale, and its continuance?

These are those points which strike me as requiring our first attention, and on which we cannot get better information than what you will, I trust, be so kind as to communicate. But it will be conferring an additional favour on me, and assisting the cause in

which I solicit your advice, if you will touch on all those topics which may appear to you as meriting the consideration of a society who wish to direct their labours to West Africa, and the more explicit your statements shall be, the more lasting will be the obligation which you thereby lay me under.

Permit me, in conclusion, to assure you, that there are many hearts in Switzerland taking a lively interest in that cause which

has induced you to leave your native land, and take up your abode under the scorching sun of Africa; and that fervent prayers for its success ascend from all those who wish that the time may soon come, when the whole earth shall be filled with the glory of the Lord, and all nations shall call him blessed.

I am, dear Sir,

Your very obed't humble ser'vt,

DR. BLUMHARDT,

*Superinten. of the Miss. College, Basle.*

#### BENEFITS OF AFFORDING RELIGIOUS INSTRUCTION TO THE PEOPLE OF COLOUR.

The following extract, is from one of the most eloquent sermons of modern times. The author, the Rev. Richard Watson, is one of the secretaries of the Wesleyan Missionary Society, England; and with a truly apostolic spirit, has he plead the glorious cause of that institution. How evident is it, that the religion of Jesus Christ is peculiarly adapted, to fortify the human mind in every affliction and adversity, and to fill souls with peace, to which the world affords few consolations. To many a pilgrim, bewildered amid the shades of sorrow, the light of this religion, has proved like the morning spread upon the mountains; and the eye that ever wept before, has suddenly brightened and kindled into ecstacy, when has been revealed to it, beyond the boundaries of mortality, the bright and everlasting rewards of faith.

"Hitherto our observations have been general, or rather your attention has been directed chiefly to that vast and wild desert which is presented by, at least, seven

hundred thousand human beings in our West India Colonies, upon which the light of the Gospel, as yet, has never shone, and in which no seed of truth and righteousness has been planted; but I now turn to the effects produced wherever Christian care has extended Christian cultivation. There are, thank God, fertile spots in this extensive waste, and wherever they meet the eye and cheer the heart, they are the *creations of the Gospel*. What, then, have been the effects, I say not upon thousands, but upon tens of thousands of this class of degraded men?

Let us try the question:

1. By the communication of Christian knowledge.

I grant that the elements of Christianity only have been gene-

rally imparted, and that the opportunities of many of the slaves to attend instruction have been, in comparison of our own, few, and often interrupted. I grant, also, that we shall not find among them the doctrinal disputant and the subtle casuist, or the power of mastering many of the difficulties of Scripture; but have we considered what the communication of the *elements* of Christianity to a Pagan mind imports, and that it is in its *elements* and *first principles* that its saving power consists? In the case of an African slave, it has not, I allow, to displace those multiplied perversions of truth which an erring but more cultivated reason creates, nor to dissipate those illusions of a corrupt but highly wrought imagination with which Asiatic superstition fills and bewilders the soul of man. Take it only that his mind is little more than a mere *blank*, as to religious truth, yet how powerfully does that appeal to our hearts! It is a blank which excludes all recognition of God, and all knowledge of his intercourse with men; which shuts out the history of our Saviour's incarnation and sacrifice; which admits no moral distinctions; which catches no light from the immortality which rises before us in the Gospel, in forms so impressive and influential. O sad condition of man, when his case is considered thus *negatively* only! But, in

the minds of thousands of these slaves, this broad and utter *blank* has, by missionary care, been filled up with that "excellent knowledge of Christ" which brings with it all those spirit-stirring, controlling, and cheering truths to which I have just adverted. At least ten thousand of their children in our Mission Schools; and under the instruction of missionaries, catch, with the first opening of their understandings, the rays which break from this vast scene of religious intelligence; whilst numerous societies and congregations of adults throughout the islands listen to them from the pulpit, meditate on them at their labour, talk of them in the hut, sing them in hymns, and, in admonitory advices, commend them to their children. The light has not fully dissipated the darkness; but that day has broke which never more shall close.

2. By the production of morality.

The want of principle, the absence of moral and even of decent manners, and the practice of crime among the Negroes, have been the constant topics of complaint among men connected with this species of property, and the facts, as to the Pagan slaves, are not to be questioned. These are the effects, the necessary effects of Paganism; and indeed we have heard, of late, in the heated discussions which have occurred,



that nothing better could be hoped even from Christianity; that to teach them religion would produce precisely the same effects as the heathenism of their uninstructed state; that the result would be to relax the nerve of industry, to kindle the angry and to nurture the vengeful passions, to break the bond of obedience, and to spread devastation throughout the Colonies. "Can the same fountain, then, send forth sweet streams and bitter?" or, can you trace the same effects to opposite and contrary causes? Are Christian light and Pagan darkness equally the sources of vice and danger? If so, we must lay our censures equally upon each: and if we hesitate to do this, then are we compelled to choose against which of the two we will direct our cautionary expressions of alarm as the cause of evil. To such persons we may say, "Choose you whom you will serve: if the Lord be God, follow him, if Baal, follow him;" If you attack Christianity as the mischievous agent of immorality, then be Christians in name no longer, and go over to the purer and more peaceful Paganism of the slaves you rule; but if you refuse, then propitiate an injured Christianity, and acknowledge that you have been ignorant of its nature, and that you have mistaken all its tendencies." That is the only alternative for such persons, whose

judgment, not whose settled principles, we may charitably hope to be in fault; but for you whom I now address, the confidence which you have in the beneficial influence of religious instruction upon the Negro population of the Colonies, has a full justification in open and acknowledged facts and a long and extensive experience. What has so generally raised the religious slaves into confidence and offices of trust but their improved character? What has rendered them more *healthy*, another fact, but their *temperance*? What has given the instructed slave a richer *peculium* than his fellow, another acknowledged fact, but his quickened industry? What has enabled the Committee of this Society to say, that, for 40 years, no slave in your societies has been either a conspirator, a rebel, or insubordinate, but the influence of the precepts of obedience enjoined by the Gospel which he has been taught? What has created so many excellent friends of Missions among the planters of the Colonies generally, and most in number where your Missions have been longest established, and are, consequently, best known, but the obvious moral improvement of their people? What are the answers we have been enabled to give to the calumnies with which we have been assailed? Not hypothetic reasonings from abstract principles; not idle declamations; not

promises for the future to atone for the failures of the past; but *facts* detailed in the annual Reports of the Society, confirmed by the frequent and ample testimony, not of Missionaries only, but of persons of the greatest observation and influence in the Colonies, of the salutary and important effects of religious care upon the temper, the happiness, and the conduct of the slaves.

3. By the introduction and establishment of *Christian worship* among this heathen and long-neglected people.

It may be truly said of the uninstructed slaves of our Colonies, that they have *no religion*; that whatever mythology they had originally in Africa, the Creole slaves, now the larger portion of the slave population, know and practice, beyond certain superstitions which have no connection or meaning, none of the forms of Paganism, and have, therefore, no worship of any kind. I know not how this consideration may affect you, but on *me* it seems to make an impression more sad, and to convey the idea of a desertion more complete, than if imaginary powers called forth their hope and their fear, and than if the more innocent forms of even a delusive devotion occupied their attention, and gave exercise to their intellect. For how dull and inert an object is a human mind, when its powers lie unawakened by either

a false or a true devotion! How fades from the sight the lofty distinction between man and the inferior animals, that the former is capable of converse with invisible powers! Yet this is the case of many hundred thousands of uninstructed Negroes. Other Pagans, even though they greatly err, acquire ideas of greater or less sublimity, and affections of some degree of force. Nature is not viewed by them with stupid, senseless, inobservant gaze. But to the Negro of the Colonies the heavens above are vacant, both of the true God and of unreal divinities. To him no spirit whispers in the woods, no patron power presides over the fountain; his blessings are connected with no invisible superior Benevolence; he has no trust in imaginary guardians; no refuge from trouble, delusive as it may be, in the creations of his fancy, or in the legendary deities of his ancestors. I know indeed, that, as to moral good and the hopes of a better life, nothing substantial and saving can emanate from false religion; but I am not sure, this life only being considered, whether the Negro would not be a gainer in intellect and quickened feeling by the introduction of some of the milder forms of Paganism itself: and if so, we reach the deepest conception of his religious destitution. What then shall we say, if, to a considerable part of this

deserted and neglected race, the labours of Christian Missionaries have opened the glory, the sanctity, and the comforts of even Christian worship? This they have done; and nothing makes a stronger appeal in behalf of such labours to the heart of a benevolent and pious man, than the results of this kind with which they have been followed. The true God has been revealed to their minds in the splendour of his own revelations; the heavens have been taught to declare to them his glory, and the firmament to show forth his handy work: they know him now as their "Father in heaven," and have learned that his watchful providence extends to them. Rising suns, and smiling fields, and rolling thunders, and sweeping hurricanes, all speak of HIM to Negro hearts; and Negro voices mingle with our own in giving to him the praises due "unto his name." The history of the incarnate God and the scenes of Calvary have been unfolded to their gaze: they hear "the word of reconciliation," are invited to a throne of grace, and there "find mercy and grace to help in time of need." They have the Sabbath with its sanctities, and houses of prayer raised by the liberality of their friends, receive their willing, pressing crowds. One to another they now say, "Come, and let us go up to the house of the Lord;" and tens of

thousands of them now, in every religious service, join us in those everlasting anthems of the Universal Church, "We praise thee, O God! we acknowledge thee to be the Lord!" "Glory be to the Father, and to the Son, and to the Holy Ghost!"

4. By the effect produced by Christianity upon their domestic habits.

It conveys a volume in a single phrase, as to the moral condition of the slaves, to say, that, before they were brought under the care of Missionaries, marriage was almost entirely unknown, and that it remains so wherever religious influence has not been applied. In consequence, the purer affections could have no place in their hearts; parental yearnings had little tenderness, filial regards no foundation in esteem: and a degrading and destructive immorality swept down decency, order, health, and happiness. Jealousies, brawls, and fightings were the product of every day; the hut was the scene of revel or of strife; and the toil of the field only suspended the discord or interrupted the revel to give new energy to the exasperated tongue, and vagrancy to the midnight prowling.

It is amongst the noblest triumphs of missionary patience, that these vices have been subdued in so many thousands. Without the sanction of civil law, a sanction which to this hour does

not exist;—by the simple force of religious instruction; by the habit of submission to the commands of Heaven which has been formed; by the creation of conscience and the fear of God; all the sanctities and moral and civil benefits of marriage have been introduced. About twenty thousand Negroes, in the Wesleyan Societies alone, are now living in this “holy state of matrimony;” and within about four years, four thousand marriages have been performed by their missionaries. Many of these have become the heads of families; distinguished from the rest of their fellows by the existence of a superior relation between them and their children; by the strength which virtue gives to affection; by that care for each other which that affection and that relation only can supply; by more of respect abroad, and by peace at home. These are the result of your benevolent exertions, and you may reflect upon them with unmingled joy—the Zacharias and Elizabeths of the plantations and the town “walking in the statutes and ordinances of the Lord blameless:” children who share the care of both their parents, the effect alone of regular marriages; children whose morals are guarded by parental example; who feel themselves raised by their very legitimacy above the spurious breed around them; many thousands of whom

follow the steps of their parents to the house of prayer, are taught in the Mission Schools, and who convey to the hearts of Negro parents a thrill which never, in former times, spread its delightful sensation through one of their race, when, at the public examinations of the schools, catechisms and large portions of the Scriptures, are repeated, and hymns of praise are poured forth, in trilling accents, from their infant voices. These instances of care for the Negro youth, on the one hand, and of their improvement on the other, are not now, thank God, as formerly, exhibited on a scale too small to attract public notice, though then, perhaps, they had even the greater merit; but these are labours which, however opposed in some Colonies, have the kindest patronage in many others. Planters, magistrates, governors, and presidents have often, of late, taken a part in these examinations of the Negro schools, mingled in the delight of those new scenes, and distributed commendation and rewards for proficiency in the Scriptures, and for orderly and devout behaviour in the house of God.

5. By the effects produced by their religion in trouble, sickness, and death.

Where religion is not, superstition still retains its place, and it is generally of a gloomy, often of a destructive character. Such is



the superstition of the African slave. He believes in *Obeah*, and often fancies himself under the power of the professors of that art of destruction. His spirits sink; his appetite forsakes him; he shuns society; the power of his imagination produces an overwhelming dread of approaching calamity and death; and, after lingering a short time, he dies the victim of his fears. So common has this evil been, as to call for the severest laws against the practice of *Obeah*, and law has done something to check the evil, but religious influence more. So well is this known, that when no other motive has, with some owners and managers, existed to call in the aid of missionary exertions, they have been sought as the remedy for this fatal superstition; and where instruction has most prevailed, *Obeahism* has, for the most part, disappeared. The doctrine of providence has banished it; that has erected the prostrate spirit of the Negro, taught even his feeble mind to despise these occult powers, and saved his life by implanting within him a sure trust and confidence in God.

Sickness is the lot of all, and the Negro is subject to some peculiarly tedious and afflictive forms of disease. Paganism is always selfish and unfeeling. This is its character among Negroes. The slaves are taken care of by

their owners in sickness, as a matter of course; but they are usually deserted by their fellows. The nominal husband leaves his wife in hopeless affliction, and seeks another; the wife, in like manner, abandons her husband, and forms a new connection; and thus the sick and the dying are forsaken by all, except those whose attendance is compelled. The scene is changed wherever Christianity has extended its influence. The sick have heard the voice, "Is any afflicted? let him pray;" and his relatives remain with him, to minister to his wants and to share and soothe his anguish.

The Negro funerals are a disgusting scene; they are accompanied with ridiculous gestures, noisy drumming and shouts, with drinking and feasting; yet, now and then may be discerned a spirit pierced too deeply to join the deafening riot—hearts which have felt the full pang of separation. The dead are not always forgotten by the Pagan Negroes; they resort annually to their graves, and offer food and liquour to their departed relatives. A Negro mother in Jamaica was known, for thirteen years, to make this annual visit to the grave of her daughter, and, in an agony of feeling, to offer her oblation. Thus "they sorrow without hope." We respect the strength of the affection; we lament its downward

earthly tendency : all the thoughts of that poor mother were in the grave with her child, and the only object of that unabated love was the mere dust of a dissolved frame. Such is Heathenism ! Melting and mournful thoughts steal over the recollections of the bereaved Christian mother too, and time has no power to dry up the fountain of her tears : years may pass away, but the memory of the forms over which she has hung with maternal fondness suffers no decay ; it keeps its place to the last hour of the most extended life. But, when she thinks of her children, she thinks of them as in heaven, not as in the grave ; she knows the result, the resurrection from the dead ; and, urged onward by this hope through her remaining pilgrimage, she hastens to embrace them again in the kingdom of God. What a contrast in death has been created among the sable population of these Colonies by Christianity ! The harsh sounds of Pagan grief and carousal have, in ten thousand instances, given place to the solemn hymn of praise which celebrates the entrance of another redeemed spirit into the mansions of light ; the storm of passionate grief, to the calm resignation of

piety ; and the sad pressure of despair, to the lightened feeling of a hallowed hope. The Negro burial-grounds have, during the last forty years, presented spectacles once unknown—funeral trains, preceded by the Christian pastor, consigning to the mansions of the dead those who, when living, had been taught from his lips how to die, and pronouncing, with a confidence delightfully cheering to his future labours, “ Blessed are the dead that die in the Lord ! ”

This is a feeble sketch of the good effected by the Missions in which you have, with so much zeal and benevolence, interested yourselves ; and, feeble as it is, and much as it falls below an adequate representation of their efficiency, I am persuaded, that, by my thus recalling to your minds facts with which most of you are familiar, you will be induced to bind yourselves anew to this work of mercy, and, as a Society, to take your full share in the exertions which yet are necessary to banish the remaining darkness which broods over these interesting islands, and to bring the whole slave population into the fold of the Church of Christ.

THE ANNUAL MEETING  
OF THE AMERICAN COLONIZATION SOCIETY,

Was held in the Supreme Court Room at the Capitol, in this city, on the 9th inst. at half past 10 o'clock; when the Hon. Henry Clay, Secretary of State, took the chair. The meeting was honoured by the presence of delegates from several Auxiliary Institutions.

Governor Bell, from the State Society of New Hampshire; Col. Allan McLane, Wilmington Auxiliary Society, Delaware; Mr. Edward Kirk, Theological Seminary at Princeton; Hon. C. F. Mercer, Auxiliary Society of Richmond and Manchester; Major Pillsborough, and Mr. G. P. Disosway, Auxiliary Society of Petersburg; Hon. Wm. S. Archer, Amelia county, Virginia; Hon. Samuel Lathrop, Hampden county, Mass. Hon. Wm. Smith, Greenbrier county Society, Virginia, and the Hon. Robert L. Kerr, Talbot county, Maryland.

The Annual Report was read by the Resident Agent, Mr. Gurley.

On motion of Hon. C. F. Mercer,

*Resolved*, That the Report of the Board of Managers, just read, be adopted, and that it be printed under their direction.

Wm. H. Fitzhugh, Esq. one of the Vice Presidents of the Society, then offered to the meeting the following series of Resolutions,

and sustained them by an able and eloquent speech; in which he explained the real object of the Society, and urged the necessity and propriety of national aid for its accomplishment. As an abstract of this speech is prefixed to the Report of the Society, now in the press, we refer our readers for the sentiments expressed in it, to that document. The following are the preamble and resolutions submitted by Mr. Fitzhugh, which were finally adopted:

Whereas prejudices have been found to exist in different parts of the United States, against the American Colonization Society, growing out of an evident misconception of its real character and objects: and whereas it has sometimes been charged with the extravagant idea of being enabled to effect the purposes of its creation by means of individual charity and individual exertions only: Therefore,

1. *Resolved*, That the Society disclaims, in the most unqualified terms, the designs attributed to it, of interfering, on the one hand, with the legal rights and obligations of slavery, and on the other, of perpetuating its existence within the limits of the country.

2. *Resolved*, That its only object is, what has been at all times avowed, the removal to the Coast

of Africa, with their own consent, of such people of colour within the United States, as are already free, and of such others, as the humanity of individuals, and the laws of the different States, may hereafter liberate.

3. *Resolved*, That the Society has, from its organization, looked to the powers and the resources of the nation, or of the several States, as alone adequate to the accomplishment of this important object.

4. *Resolved*, That the period has arrived, when the Society feels itself authorized, by the efforts it has made, to apply to the Government of the country for the aid and co-operation essential to give success to these efforts.

5. *Resolved*, That a Committee be appointed to prepare and present, as soon as possible, to the two Houses of Congress, memorials, praying such aid and assistance to the Society as Congress shall think proper to afford.

6. *Resolved*, That the Board of Managers of the Society be instructed to prepare and present to the Legislatures of the several States, memorials, praying the adoption of such measures as may be calculated to encourage and facilitate the emigration of the free people of colour within their respective limits.

The Committee appointed under the 5th resolution, consists of

Wm. H. Fitzhugh, Esq. Gen. Mercer, Gen. Jones, F. S. Key, Esq. and Gen. Mason.

Mr. Clay then withdrew, and Gen. Mason was called to the Chair.

On motion of F. S. Key, Esq.

*Resolved*, That the Society most sincerely feel the loss they have sustained by the death of Elias B. Caldwell, Esq. their Corresponding Secretary; and that they highly appreciate the important services rendered by him to the Colonization cause.

On motion by Rev. Wm. Hawley,

*Resolved*, That the thanks of the Society be given to Mr. Ashmun, Colonial Agent at Liberia, for his active and useful exertions in behalf of the Colony.

On motion, by G. P. Disosway, Esq. of Virginia,

*Resolved*, That the thanks of the Society be given to the President, and to the Board of Managers, for their services during the past year.

On motion, by Geo. W. P. Custis, Esq. it was

*Resolved*, That the thanks of the Society be given to those Clergymen who, on the last anniversary of our Independence, advocated the cause of this Society, and took up collections in its behalf; and that they be respectfully solicited to renew their exertions for the same objects on every future similar occasion.



For some extracts from the impressive speech by Mr. Cus-  
tis, we also refer our friends to  
the Annual Report. The officers  
of the Society were then elected.  
The meeting was well attended,  
and all the statements and ad-  
dresses well adapted to enliven  
the hopes, and invigorate the  
efforts, of the Society. The  
amount of funds received into the  
Treasury of the Institution since  
the 24th of March last, to the  
present time, exceeds eleven  
thousand dollars. It is our duty,  
however, to state, that this in-  
creased liberality has not equall-  
ed the expense incurred by the  
Society in its late important and  
extended operations, to augment  
the numbers, supplies and im-

provements of the Colony; and  
that we feel bound, at this mo-  
ment, to solicit the several Aux-  
iliary Societies, and our friends  
generally, to assist us, as their  
means will permit, in discharging  
the pecuniary claims which must  
immediately be made upon us.  
In reference to certain expected  
collections, the Managers have  
been disappointed, but they have  
proceeded too far in the execution  
of their measures, to abandon  
them, and must confide in a liberal  
public for the ability to meet  
their engagements. A small do-  
nation, promptly remitted, from  
each Auxiliary Society, will re-  
lieve them from every embarrass-  
ment, and they cannot think, that  
this appeal will be made in vain.

#### ANNUAL MEETINGS OF AUXILIARY SOCIETIES.

The annual meeting of the  
Richmond and Manchester Col-  
onization Society, was held at the  
Capitol, in Richmond, on the 16th  
of January, 1826, when the board  
of Managers presented a very  
able and interesting Report.  
They express their "confidence  
in the wisdom and philanthropy,  
which originally planned the  
parent Institution, and of the  
complete, though perhaps distant  
accomplishment of their wishes."  
They mention with gratitude, the  
donation to their funds from the  
Legislature, and allude to the pro-

gress of public opinion in their  
favour in the state of Virginia,  
with animated hopes. The suc-  
cess of the establishment in  
Liberia, they pronounce, "tru-  
ly wonderful." The concluding  
part of the Report, relates to the  
means which should be adopted,  
to ensure the consummation of  
this noble enterprise. We are  
happy to insert the following  
paragraph from this valuable pa-  
per:

"It is undoubtedly of primary  
importance, that the public mind  
should become fully enlightened

on the subject. Thousands who applaud our motives, are either yet doubting the expediency or the practicableness of the design; whilst, in the minds of others, prejudices have been formed, not so deep-rooted, but that truth and argument, if properly exerted, might remove them. Some, indeed, it is feared, from motives which we shall not impeach, if we cannot applaud, are decidedly hostile to the very existence of the Society; and it is not without surprise and regret, that we have occasionally seen our plan in its whole scope and character, grossly misconceived and harshly misrepresented. If, in the discussion of the delicate topics connected with the scheme of colonization, it were possible for mischief to arise, the consequences will rest upon them who heedlessly create unnecessary and groundless alarms.

"As the necessary result of enlightening the public mind, may we not anticipate a more *powerful* and *efficient* aid, than the unassisted efforts of individuals, however zealous and patriotic, can possibly afford? Are the objects in view unworthy of the paternal and beneficent regard of the National Government? Is it not rather the peculiar province of that power which has charge of all our external relations, to extend the arm of protection, and to watch over the interests of the

infant Colony? If, indeed, there are any difficulties arising out of the peculiar structure and relations of that government: If the constitutional charter, which has prescribed limits to its authority, *forbids us to hope* that its fostering care will be exerted in behalf of our establishment, promising so many blessings to present and future generations; we confess, we shall consider it a subject of serious and lasting regret.

"From the justice and policy of our own Commonwealth, we may reasonably expect continued countenance and support. The deep solicitude always manifested in her councils; her momentous interests involved in the success of the scheme; her late liberal donation to the colonists; are so many pledges, that *she* will continue to regard, with the liveliest concern, an experiment so truly humane and magnificent in its consequences. It is with pride and pleasure, that we refer to the resolution passed by the Virginia Legislature in 1816, requesting the aid of the Executive of the United States, in obtaining a suitable Asylum on the coast of Africa or the shore of the North Pacific, for such free persons of colour as were then free and should desire the same; and also for those who should be thereafter emancipated within this commonwealth.

"Virginia may be said indeed to

have given the first momentum to this benevolent enterprize. Being herself more deeply interested than her sister States, she generously led the way, and by the influence of her name, undoubtedly contributed to the formation of the Colonization scheme. Would it then be consistent with her *high character*; her known generosity; her regard for her own interests, and the welfare of a numerous class of her population: now that the great problem of a new empire is about to be solved; and her aid, if ever it is to be granted, would be most beneficial, and its effects be most permanently felt; will she look back and *shrink* from the consequences of a policy, the responsibility of which, she has so long willingly assumed? So far from anticipating such a result, we confidently hope and believe, that the Colonization Society will shortly become a subject of grave and solemn deliberation in her councils; that it will arrest the profound attention of her wisest statesmen and legislators; and without presuming to point out the shape in which we conceive her aid would be most advantageously rendered, we will not despair of its being adequate to the wants and exigencies which so imperiously require it.

"In order to complete this report, the following statement of the Treasurer's accounts, is furnished

for the information of the general meeting:

The account of the Treasurer which accompanied the report to the annual meeting, exhibited a balance of \$352 93

There has been received from	
members for life, the sum of	34 00
From annual members	74 00
From the State of Virginia,	500 00
And from other donations	254 92
	<hr/>
	\$1,215 85

And there has been disbursed by the Treasurer, (as per satisfactory vouchers produced by him,) the sum of 1,200 67

Leaving in the hands of the treasurer, the sum of \$15 18  
All of which, is respectfully submitted."

We are much gratified to perceive, that this Society has presented a memorial to the Legislature of Virginia; and that some able members are prepared to sustain it. The example of Virginia, in reference to this cause, cannot fail to have a powerful influence upon the opinions of the nation.

The Auxiliary Society of Petersburg, Va. held its annual meeting on the 23d of December, when Dr. Richard Field, the President, took the chair. The meeting was addressed by the Rev. Mr. Rice, Wm. M. Atkinson, esq. and Gabriel P. Disosway, esq. unfolding the views, and urging the importance of the objects of the Institution.

"On motion of Mr. Disosway, it was Resolved, unanimously, that

the success which has already, with the blessings of Divine Providence, attended the efforts of the American Colonization Society, affords to the friends of the Colonization cause, the strongest inducements to persevere in their efforts."

In submitting this Resolution, Mr. Disoway observed, "that he was one of those who beheld with pleasure the origin of the American Colonization Society, and watched with interest the steps which led to that memorable event. I heard, (said he,) the shout which was raised when the *Elizabeth*, the first ship with Colonists, 6 years ago, in the harbour of New York, unfurled her sails for Africa. It was a happy moment of my life, never to be forgotten. The scene was one on which Heaven seemed to smile, while a thousand virtuous minds rejoiced. When I review the events which have occurred since that period; when I consider the obstacles overcome, and the benefits already experienced, I cannot but congratulate you, sir, on this anniversary of our Society. It is true that in this christian enterprize some valuable lives have been sacrificed, but there are those who deem it an honour of heavenly rank to fall in Africa's salvation;—to be entombed with the ashes of Bacon, Andrews, and Winn, or with the beloved Mills, to slumber in

the bosom of the ocean! Hallowed be the memory of these noble men!

"Under what gratifying auspices do we meet this day. It is to celebrate the triumph of virtuous experiment. Your design has succeeded beyond the most sanguine expectations. The Colony you have established now consists of some hundreds who are advancing in improvements, securing to themselves the comforts of life and the blessings of liberty. Says the Colonial Agent, Mr. Ashmun, in his last communication, "you have founded an empire;—Heaven help you to the means of sustaining and enlarging it." Virginia, you are aware, sir, has given to this cause her solemn and repeated sanction. She suggested the plan of this Society, as early as the administration of Mr. Jefferson. We rank at present, among our friends, some of the most influential, distinguished, and patriotic of the citizens of this State. Shall I name the late President of the United States who now fills the first office of a promising Society in Loudon county, as he recently did the first office in our nation? a Marshall, the profound Chief Justice of the Union? a Washington, his venerable associate, and the presiding officer in the parent Institution? But while the removal of our free people of colour, is one of our leading objects, the suppres-



sion of the slave trade, another, let me speak of the advantages which may be extended by our Colony to Africa's population. We would civilize her sons and give them a knowledge of our laws, government, and of the Christian Religion. Greece was civilized by colonies from Egypt: Italy by colonies from Greece, and Europe, by colonies from Rome. Darkness now settles thick upon that continent, but it may be dispelled. The time may come when the present emigrants to Montserado shall be remembered by thousands with gratitude, such as inspires ourselves when we think of the New England pilgrims, or of those who first landed at Jamestown. The poor Pagans of Africa know not God, they have no Sabbaths nor Bibles.

"The sound of the church-going bell,  
*These vallies and rocks never heard.*"

"And O, Sir! how beautiful in her vallies, and on her mountains, will be the feet of them that *bring good tidings!* that publish *salvation!* that shall say unto Africa, *thy God reigneth!*

"A brighter day will then arise on Africa; and the establishment of our Colony will be as the dawn of that day.

"This long-injured, this long-degraded continent will arise. The harp of prophecy has long since announced, "Ethiopia shall stretch out her hands unto God." *That* whisper of hope falls upon her en-

raptured ear, and she awakens from the sleep of ages. Already the prospects of her happiness crowd themselves upon my imagination. Her gloomy forests resounding with the carol of the plough-boy; her Congo and her Senegal, the abodes of science and religion; the majestic waters of the Gambia and the Niger, covered with her vessels of commerce; her flourishing hamlets changing into populous cities, the spires of which glitter in the blaze of light. Her monuments shall record the names of her benefactors. Colony will stretch beyond Colony. Republic will rise on Republic, till the waves of the Atlantic on one side, and the waters of the Indian Ocean on the other, constitute the boundaries of this new and regenerated world!"

We give the following extracts from the report of the Petersburg Society.

"Most Protestant Christians are the avowed and zealous friends of Bible Societies, considering them eminently calculated to extend the knowledge of our most holy religion, and to unite in love those hearts which discordant opinions on minor points of doctrine or discipline have had a tendency to separate—yet even these institutions have been considered dangerous and injurious by Christian Ministers of powerful talents and unquestioned

piety!—How then could it have been rationally expected that men of all characters, of the most various degrees of information, of affections, of prejudices, of habits of thought the most dissimilar, would at once unite in their approbation of our Society? Happily, however, the natural effect of discussion is to elicit truth, and we cannot but believe that our pure principles will pass through the ordeal unhurt. At any rate, we seek no personal aggrandizement: the ends we aim at are the good of our own country and that of Africa. Let us but be convinced that we err, and the same motives of Philanthropy which have induced us to commence our enterprize, will constrain us to lay it down. But we are compelled to say, that the contradictory views entertained by our opponents lead us to cling the more strongly to our principles. A fanatical zealot in New England will declaim against us, as intending to rivet more closely the chains of the unhappy slave, whilst a fiery patriot in Virginia will denounce us, as madly breaking down the barrier which confines the several classes of Society within their proper limits. The very fact that charges so contradictory have been brought against us, shews conclusively that we have attained the happy medium which all moderate men aim at, but which

enthusiasts and alarmists may be expected to assail on every side. We think we may safely leave these our assailants to contend with each other, until it can be settled which of the two inconsistent charges against us, is that on which we are to stand our trial. But we are charged with being ourselves "visionary enthusiasts." Happily for us the leading members of our Association are men well known to the public, and even in their younger days were not considered *so* visionary, or *so* frantic, but that their country was willing to confer on them posts requiring the exercise of sound, cool, clear, discriminating minds, and it certainly is not common for men who have been cool-headed in youth, to become wild and enthusiastic in old age. Can any man, acquainted with the history of this country, seriously believe, that in the year 1825, James Monroe and John Marshall, Bushrod Washington, James Pleasants, and Wm. H. Crawford, were visionary enthusiasts! Can any candid man believe that these men could be induced to combine with other conspirators, and lay a plot to tarnish the honour and undermine the interests of the Southern States? Or are they weak good men, meaning nothing wrong, but entirely overlooking the natural consequences of the measures which they recommend to the public? We

cannot but admire the modesty of the man, who on this ground would throw out of the scale the authority of these great names.

“Acting in a capacity strictly auxiliary to the Parent Society, the Board have little to say of their own operations.—They have endeavoured occasionally to rouse their fellow-citizens to a sense of the importance of their objects, and they have addressed circular letters to sister institutions, to stimulate them to new exertions in the great cause.—Their Treasurer’s account will shew the exact state of their finances, and will, with that view, be submitted to the meeting. In that account will be found one item of the most gratifying character—It is the handsome donation of one hundred dollars, made to the Society by Mrs. Elizabeth Lewis of Brunswick. This donation is the more gratifying, as it is the first of any considerable amount ever made to this branch of the Society by that sex, to whose tender piety and gentle charity our principles would seem so congenial. In other parts of our State, the sainted sisters, the Miss Meades, lovely in their lives, and in their deaths not divided, when they could no longer on earth further our objects by their prayers, left to the Society in their wills, a large portion of their worldly property—and the young ladies who have formed the Liberian Society,

have found, in working for the benefit of our institution, the sweetest recreation from the literary and scientific studies they so successfully pursue amid the classic groves of Elmwood.”

==

The Union Colonization Society, Delaware, held its annual meeting at Wilmington, on the 17th November last. The influence of the coloured population of our country upon its agriculture, is thus stated by the Society:

“It depreciates our soil, lessens our agricultural revenue, and like the lean kine of Egypt, eats up the fat of the land. It will hardly admit of a question, but that the Southern section of our country would, in a few years, be richer without one slave, than it is now with 1,600,000. Virginia, with 63,000 square miles of territory, (and that well suited to agriculture) and 450,000 slaves, is valued less than the very land of New-York State, a tract of about two-thirds its size.”

We insert another extract, which contains many encouraging facts:

“The Society has laid the foundation, and now waits with patience the aid of the General Government; and Government is only waiting the impulse of the people. The late chief magistrate was an active friend and patron of the Colonization Scheme. We hope the same from his suc-

cessor. The country is awaking to the importance of the subject, and from North to South there is a cry for something to be done. Of 45 Auxiliaries reported a year ago, 2 are in Georgia, 5 in N. Carolina, 8 in Maryland, 9 in New-York, and 16 in Virginia. Since the 4th of last July, near 4,000 dollars have been raised, chiefly in congregational collections, for this object. The Legislatures of Virginia, Maryland, Tennessee, Ohio, N. Jersey, Connecticut, R. Island, and Indiana, have recommended the Colony to the patronage of the Union. The Episcopal Conventions of Virginia and Maryland, the General Assembly of the Presbyterian Church, the Methodist General Conference, and the Baptist General Convention, have recommended it to the attention of their respective churches. New-England is beginning to be active in this work, and whatever she undertakes she will pursue with energy. Emancipations are increasing every day, and the *need* and *use* of this Society rendered more manifest continually."

The fifth annual meeting of the Norfolk Auxiliary Society, took place on the 2d Jan. 1826. From the interesting Report offered to the meeting, we are encouraged to expect animated co-operation from our friends of that Institution. The departure from

that port of the Indian Chief, with a large number of emigrants, cannot fail to increase the interest which at present exists, and to renew exertions.

We copy the following from the Society's Report:

"There must always be a wide difference, we know, between what men, and even the best of them, are able, and what they will be willing to do. But after all proper abatements are made, we may fairly hope that the justice, and the policy, and the benevolence of our engagement, will continue to recommend it more and more to the minds and hearts of our countrymen; and that our funds will consequently be so far increased as to enable us to send out considerable numbers of the people, from year to year, and at least to establish a large and flourishing Colony of them on their own proper coast. And thus we shall have accomplished the immediate object of our Society, by relieving our country from an useless and pernicious portion of our population, and restoring a number of our fellow creatures to their just rank in the scale of men. At the same time also, we shall have made some reparation, according to our ability, to an injured quarter of the globe, for the wrongs that we have done her, by giving her in our colony another fortress against the piracy of the slave trade, and a



seminary for the instruction of her children in all the happy arts of our own civilized country. And above all, we shall have given her more than all the treasures of the earth, and ample amends for all her sufferings, in the Gospel of our Lord and Saviour Jesus Christ. In the mean time too, whilst we are doing this, we shall have indirectly but powerfully aided the cause of emancipation, by establishing a city of refuge, a safe asylum, to which the pious and humane may send out their liberated slaves, without injury to them or to the community; but with the greatest advantage to both. We shall also have awakened the minds of our people to a deep consideration of their duty and interest in putting away the whole of this black and menacing evil, gradually, safely, and most happily, from our land. And we shall have pointed out to those who wield the power of the people in our legislative halls, in what manner they might use that power

for the purest and noblest ends, and to promote all the best and truest interests of our state and country. Whether indeed, after all, we shall attain that *grand consummation* of all our desires, must be left at last to the decision of that ALMIGHTY BEING, *who worketh all things after the counsel of his own will*. At present, however, we rejoice to see that all the signs of the times, and all the

aspects of the heavens, are most auspicious to our fairest and brightest hopes. The establishment of the new republics of South America, and the consequent emancipation of large classes of their population heretofore held in bondage, must naturally redouble all our efforts to imitate their example, in its spirit and with those modifications only which our different circumstances should properly suggest. The exertions too, which British politicians and philanthropists are making to raise the condition of their slaves in the West Indies, from absolute bondage to a partial participation in the rights of freemen, will increase the motives and the facilities to the execution of our own better scheme of removing our bond-men to a happy distance from our shores. The diffusion of the principle too, that political economists are every where urging with so much force, that free labour is incontestably cheaper and more productive than slave, will invigorate all our appeals to benevolence, by adding the weight of interest to that of duty. At the same time also, the decreasing demand for some of those products of our soil which can be raised by black with more comparative advantage, or rather with less comparative disadvantage, than by white labour, and the falling prices of these articles in our foreign markets, by still further diminish-

ing the value of our slaves, will naturally increase the willingness of their owners to free them, and so strengthen all the claims of reason and religion upon their hearts. And over and above all, we are not afraid nor ashamed to avow, in the faces of all the infidels in the world, that we build our hope of ultimate success on our faith in that *sure word of prophecy* which, as it authorizes us to expect that there shall be a day of universal holiness in the earth, warrants us also to believe that God who sitteth in the Heavens, and shapes and sways the purposes and acts of men to his own ends, (*for he turneth the hearts of the people, as the rivers of water are turned,*) will himself find out and secure the ways and means to extinguish an evil, whose continued existence would be absolutely incompatible with all our notions of an era so happy and so divine. Wherefore, members and friends of the Society, be ye *steadfast, immovable, always abounding in this work of the Lord, forasmuch as ye know that your labour cannot be in vain in the Lord.*"

---

At the annual meeting of the Troy Colonization Society (State of New-York) Dec. 27th, 1825, it was stated in the Report of the Managers, that "At the time of its organization and immediately

subsequent, some of our citizens became members of it, and felt and expressed their conviction of its importance; but the number was small in the beginning and it has not yet been augmented.— Its establishment was communicated to the parent society, which circumstance has produced an occasional correspondence since; and it was presented, at different times, to the attention of this community; but the efforts, by way of experiment upon public opinion, which were then made to put it into efficient operation, were unaccompanied by much visible effect, and were for the time remitted.

"The object of the Society, however, has been far from being relinquished; for the importance of that object, instead of diminishing either in the estimation of the Society, or that of the public, or assuming a more doubtful shape, has been constantly gaining upon the convictions of our countrymen, and connecting itself more and more extensively with their patriotic anxieties and their philanthropic hopes."

We select one other passage from the same document.

"Notwithstanding the hostility occasionally manifested toward the plans and the progress of the parent Society and its branches, by the jealousy of avarice, or by party spleen, yet the policy on which they are founded is steadily

advancing, combatting popular prejudice and arousing the virtue of the land. The legislatures of many of the slave-holding states have, by their deliberate votes, pronounced that policy to be wholesome and patriotic. The auxiliary societies, which two years ago, were only 20 in number, now amount to nearly 50, besides several committees of correspondence and less formal associations, virtually entitled to be enumerated with them. These facts show that those obstacles which, in a land of energetic freemen, are almost the only obstacles which cannot be surmounted—the obstacles of law—are not likely to interpose between the friends of colonization and their hopes, and that there is no reason to fear a hostile legislation. Wherever this subject has been well examined, the most clear-headed and reflecting men—men who are most eminent for their statesman-like abilities and public virtue, have come out the decided advocates of the system.

“The progress of opinion in favour of this great enterprize, is as gratifying as it is admirable; and your committee cannot conclude this report without expressing a fervent hope, that this community will turn their attention to it more than has yet been done,

satisfied that it needs only to be thoroughly examined to be cordially approved.”

---

We have been favoured also with a valuable Report from the Society in Hudson, in the same state; with a single extract from which, we must conclude our selections. In reference to the expense of Colonization, the Managers observe, “It is not insupportable. This seems the principal objection to our plan. But how came we by this population? By the prevalence for a century of a guilty commerce. And will not the prevalence for a century of a restoring commerce, place them on their own shores? Yes, surely! Let Christians awake, let statesmen fling off apathy, let the community resolve on it, and it will be done.—May we not ask how we ourselves came hither? This vast thrifty nation, how came it to spread over these goodly shores? By emigration. Our adventurous forefathers had obstacles more formidable and privations more painful to endure, than can now be found on yonder coast. They were impelled by the single desire to obtain religious freedom; our emigrants go to secure freedom in its largest, noblest sense, civil, religious, and intellectual.”

## CONTRIBUTIONS,

*From December 1, 1825, to January 26, 1826.*

1825.					
Dec.	1,	To cash from	Auxiliary Society, Powhatan co. Virginia,	35	
	12,	Ditto	do. Rockbridge county, do.	50	
		Ditto	a friend in Alexandria,	5	
	16,	Ditto	College of Hampden Sydney, Prince Edward county, Va.	30	
		Ditto	Auxiliary Society, Massachusetts,	170	
	17,	Ditto	do. Richmond & Manchester, Va.	300	
		Ditto	do. Greenbriar, Va. per Hon. Wm. Smith,	15	
		Ditto	do. Union Colonization Society, Wilmington, Delaware,	50	
		Ditto	Repository during this month,	113	12
1826.					
Jan'y	5,	Ditto	Miram Tracy, of Vermont, per Mr. Wales,	132	
		Ditto	Auxiliary Society, Frederick co. Maryland,	200	
		Ditto	M. Tracy, of Vermont, for sundry subscribers,	95	
		Ditto	do. for Repository,	30	
		Ditto	Mr. Garnsey, per Hon. John W. Taylor,	10	
		Ditto	W. B. Randolph, near Richmond, Virginia,	8	
		Ditto	— for Repository,	2	
	6,	Ditto	Auxiliary Society, Augusta, Va. per M'Donald & Ridgely,	75	
		Ditto	Rev. J. Watts, collections in his church, Franklin, Va.	7	25
		Ditto	Auxiliary Society, New Hampshire, per Gov. Bell,	406	
		Ditto	do. Petersburg, Va. per G. P. Disosway,	240	
	7,	Ditto	Rev. Wm. Meade, on account of a legacy from his sister, Susan Meade,	1,670	
Jan'y	7,	Ditto	Rev. Wm. Meade, for do. by his sister, Lucy Meade,	50	
	15,	Ditto	proceeds of collections in Virginia, by Mr. E. Bacon,	33	31
		Ditto	Geo. W. P. Custis, esq. his annual subscription,	10	
		Ditto	Rev. Daniel Baker,	1	
		Ditto	Hon. S. Van Rensselaer,	30	
		Ditto	Auxiliary Society, Nansemond county, Va.	100	
		Ditto	Thos. Hastings, esq. Utica, collected by him,	80	17
	21,	Ditto	Rev. E. Andrews, of Norwich, New York—collected from his congregation on new-year's day,	13	
		Ditto	do. do. from Miss Lydia Steers,	1	
		Ditto	do. do. from Miss Mary Ann Harper,	1	
		Ditto	Liberian Society, at Mrs. Garnett's school, Va.	50	
		Ditto	N. S. Prime, Cambridge, N. Y. per collections in Presbyterian Church,	15	
		Ditto	Repository during this month,	48	
	26,	Ditto	Ballard G. Payne, esq. Treasurer Auxiliary Society, Fluvanna, Va. per hon. W. C. Rives,	60	

\$ 4,115 85



*The following donations are included in the amount remitted at sundry times, by the Rev. Mr. Niles, and published in the Treasurer's account.*

Two friends, Andover, Ms.	\$ 2	A. Martin, Hallowell, Me.	1
Miss E. Foster, do.	2	J. Bovey, do.	1
Jonathan Tyler, do.	2	Dole & Stickney, do.	5
John Foster, do.	7 50	N. Moody, do.	3
Contribution at Mr. Ballon's Meeting House, Boston, -	21 52	H. Getchill, do.	2
A friend, Boston, - - -	15	E. Goodall, do.	3
Two friends, \$1 each, two friends \$5 each, do.	12	A. Nourse, do.	3
Dr. Wm. P. Greenwood, Boston,	20	E. Bond, do.	1
Willis & Hallock, do.	10	S. P. Ingraham, do.	2
Two friends, do.	26 44	P. Stickney, do.	1
Dea. M. Grant, do.	10	F. Glazier, do.	1
Three friends, \$1 each. do.	3	S. C. Lee, Winthrop Me.	10
S. Beal, do.	3 75	A. Barret, do.	5
Henry Wainwright, do.	15	Rev. D. Thurston, \$1 his children, 35 cents, do.	1 35
A friend, do.	5	James Bridge, Augusta, Me.	5
Joseph King, do.	3 50	E. J. Bridge, do.	5
Two friends, do.	3 50	C. Williams, do.	5
Two friends, do.	35	H. W. Fuller, do.	3
A friend by Rev. Dr. Channing, do.	10	John Eveleth, do.	5
A friend, do.	4 75	Rev. B. Tappan, do.	5
Contribution at Federal street Church, do.	53 56	John Davis, do.	5
T. Eustis, do.	12	D. Williams, do.	5
G. Domett, do.	5	Wm. Emmons, do.	4
A friend, do.	5	A poor Woman, do.	1
Rev. A. Holmes, Cambridge, Ms.	10	E. Craig, do.	1
Contributions in W. A. Holme's Church, do.	34 26	T. W. Smith, do.	2
Contributions in Charlestown, Ms.	36 60	B. Davis, do.	1
Do. in South Boston,	9 15	J. Gage, do.	2
Do. 1st Church, Portland, Me.	101	Hope, do.	1
Do. 2d do.	66 36	P. Dillingham, do.	1
Do. in Rev. Dr. Gillet's Church Hallowell, Me.	23	C. Hanlen, do.	1
Charles Dummer, Hallowell, Me.	10	A friend, do.	1
Benj. Vaughan, do.	10	B. Mason, do.	3
Thomas Bond, do.	5	Contributions in Rev. B. Tappan's Meeting house, do.	22 32
J. Clark, do.	5	Do. in Methodist Meeting house, do.	12 91
Benj. Wales, do.	5	Thomas Rice, Winslow, Me.	10
R. Gardner, do.	5	Contribution do.	4 44
J. Barstow, do.	5	Do. in Mr. Adam's Church, Vassalboro, Me.	9 75
S. Kendall, do.	5	Do. in Charity boxes, do.	2
G. Farrell, do.	5	Contribution, Waterville, Me.	6 12
J. K. Gilman, do.	5	Do. by a few ladies, do.	11 66
C. Spaulding, do.	5	Aser Reddington jr. do.	3
J. Gow, do.	5	Nath. Gilman, do.	2
Jerh. Dummer, do.	5	A friend, do.	1
J. Sewall, do.	5	R. H. Gardner, Gardner, Me.	10
T. Dennis, do.	1	E. Swann, do.	5
J. Moore, do.	4	J. Stone, do.	5
		R. G. Robinson, do.	5
		D. Neal, do.	5
		Ann Evans, do.	2

P. Adams, Gardner, Me.	2	N. D. Appleton 3, A. Noble	
M. Woodward, do.	1	50 cents, Alfred, Me.	3 50
S. Bradstreet, do.	2	G. W. Rodgers 1, a friend 2, a	
A. Plummer, do.	2	friend 37½ cents. do.	3 37
J. Davis, do.	3	John Williams, Dover, N. H.	15
E. McLellen, do.	1	J. Riley 10, W. Flagg 10, do.	20
B. Cook, do.	2	J. Wheeler 10, Wm. Palmer	
David Dunlap, Brunswick, Me.	10	5, do.	15
Contribution in Rev. Mr. Meade's		S. Wyatt 5, A. Peirce 5, do.	10
Society, do.	31 31	M. Varney 5, C. Goss 5, do.	10
Present Mr. Allen, (in books,) do.	40	M. Noble 5, J. Fisk 5, do.	10
In Saco & Biddeford, Me.		S. Goodwin 5, J. Chase 5, do.	10
Sarah Cleaves, do.	30	J. Gould 5, J. W. Mellen 3, do.	8
Mary Cleaves, do.	5	Wm. Woodman 3, A. Freeman	
Almira Cleaves, do.	5	3, do.	6
D. Granger, do.	5	R. Hubbard 3, P. Casbing 3, do.	6
A. Leamman, do.	5	J. Daw 3, G. Pendexter 3, do.	6
E. Shepley, do.	5	M. Williams 3, D. M. Christie	
S. Moody, do.	5	3, do.	6
J. Spring, do.	5	W. L. Porter 2, a female	
J. Tucker, do.	5	friend 2, do.	4
J. Cleaves, do.	5	A female friend 2, J. White-	
J. King, do.	5	house 2, do.	4
S. Merrill, do.	5	B. Barnes 2, E. D. Chamber-	
K. C. Shannon, do.	5	lin 2, do.	4
S. E. Cole, do.	5	J. C. Sewall 2, W. H. Delano	
Hannah Hartley do.	2	2, do.	4
E. Dean 1, M. Bradbury 3, do.	4	G. W. F. Mellen 2, Wm. Per-	
A friend 2, a friend 3, do.	5	kings 2, do.	4
J. Jordan 3, E. Goodale 2 do.	5	Five friends 1 each, do.	5
N. Snow 3, a friend 2, A. Her-		A. A. T. 1, a friend 50 cents,	
sey 3, do.	8	Do. 25 cents, do.	1 75
E. Moulton 1, J. Chadwick 2, do.	3	S. Daw, S. Smith, G. Piper,	
J. Tucker jr. 1, J. G. B. Snow 3, do.	4	D. Murray, J. Tapley, W.	
Wm. Cutts 3, G. Thatcher 3, do.	6	B—J. W. Hayes, C. Adams	
S. Fairfield 1, H. B. C. Greene		1 each, do.	8
2, do.	3	L. B. Tibbets 2, do.	2
S. Norvell, Kennebunk Port,		Contributions in Rev Dr. Nic-	
Me.	10	hol's Parish, Portland Me.	101
J. Perkins, do.	5	Do. in Rev. Dr. Payson's	
C. Bourne, do.	5	Parish, do.	66 36
J. M. Hayes, do.	7	Rev. P. B. Ripley, do.	5
G. Wheelwright, do.	10	A friend, do.	1 75
E. Perkins, do.	5		
J. G. Perkins, do.	3		
D. Townson, do.	3		
B. Bourne, do.	5		
B. Smart, do.	5		
Wm. Jefferd, do.	5		
J. Storer 10, Wm. P. Storer 5,			
Kennebunk, Me.	15		
Wm. Lord 10, O. Burnham 5, do.	15		
J. Dane 5, a friend 5, do.	10		
R. Curtis 5, J. Moody 5, do.	10		
J. Hatch 5, J. Perkins 1, do.	6		
J. Lord 3, J. Law 3, do.	6		
E. Hardy 1, B. Palmer 2, do.	3		
E. Bourne 1, a friend 2, do.	3		
Mrs. J. Holmes, Alfred, Me.	6		
J. Bradbury 5, J. W. Stone 5, do.	10		
D. Goodcrow 3, a friend 2, do.	5		

*The following have been constituted life members, amount of subscriptions also included in the Treasurer's account.*

Rev. W. Jenks, Boston,	\$30
Rev. Paul Dean, do.	30
Rev. Mr. Steetre, do.	30
Rev. Mr. Merritt, do.	30
Wm. B. Bradford, do.	50
Rev. D. B. Palmer, Charleston,	
S. C.	30
Dea. Levi Farwell, Cambridge,	
Ms.	30

Rev. S. Everitt, (by his Society) Hallowell, Me.	30	Do. Gt. Barrington, do.	10 60
Rev. E. Gillet, D. D. do.		Do. Sheffield, do.	9
by the ladies of his Society, per Miss H. Dummer,	30	Do. Lenox, do.	20 15
Rev. B. Tappan, Augusta, Me.		Do. Bolton, do.	3 59
by ladies of Augusta, do.	30	Do. Hinsdale, do.	14 02
John Dunlap, Brunswick, Me.	30	Do. Cummington, do.	7
Danl. W. Lord, (from Mrs. P. Lord,) Kennebunk Port, Me.	30	Do. Plainfield, do.	6 76
Charles A. Lord, do.	30	Do. Ashfield, do.	13 68
Rev. J. P. Fessenden, do.		Do. Conway, do.	27 69
by ladies of his Parish,	30	Col. David Mack, Middlefield, Mass. to constitute himself a life member of the Society,	30
C. W. Williams, Kennebunk, Me.	30	A friend of the Society, Hartford, Vt.	2
Rev. Nath. H. Fletcher, do.		Hartford, Vt. July 3d,	11 66
by ladies of his Society,	30	Post-Mill Village, Thetford, Vt. July 4th,	8 13
Rev. Mr. Douglas, Alfred, Me.		Halifax, Vt. July, 17th,	4
by ladies of his Society,	30	Hadley, Mass. do.	21 22
Rev. J. N. Maffit, Dover, N. H.		Amherst, do.	16
by ladies of the Factory,	30	Feeding-Hills, do. 24th,	2 08
Rev. Joseph W. Clary, Dover, N. H.		Brimfield, do. 27th,	7
by ladies of his Society,		Monson, do. 28th,	10
per Miss S. Green,	30	South Wilbraham, 29th,	6 54
Rev. S. Ten. Broeck, Portland, Me.		Longmeadow, do. 31st,	10 72
by ladies of St. Paul's Church,	33 50	Enfield, Con. do.	4 52
		Suffield, do.	2 69
		Windsor, do. August 2d,	3 22
		Westfield, Mass. do. 5th,	7 20
		Springfield, do. 7th,	17 21
		Deerfield, do. 14th,	25 29
		Greenfield, do.	21 13
		Col. T. E. Trask, Springfield, Mass.	10
		Samuel Orne, esq. do.	10
		Hon. John Hooker, do.	5
		Oliver B. Morris, esq. do.	2
		Capt. Joseph Carew, do.	3
		Daniel Bouticou, esq. do.	2
		Col. Roswell Lee, do.	2
		Rufus Flint, esq. Monson, Mass.	2
		Timothy Pachard, esq. do.	1
		B. Fuller, do.	1
		Luther Loomis, Suffield, Con.	1
		A friend, Springfield, Mass.	51

*The following are donations collected by the Rev. Myron Tracy, of Vermont, and included in the amount received from him by the Treasurer.*

Contribution, Sunderland, Mass. 26 Sept.	\$11 36
Rev. Preserved Smith, Warwick, Mass.	1
Dea. Ebenezer Pierce do.	1
Individuals, do.	75
Individuals, Northfield, Mass.	7 70
Society of Shakers, Lebanon, N. York,	4
Individuals, South Adams, Mass.	1 50
Contribution, North Adams, Mass.	6 56
Do. Williamstown, do.	27 03
Do. Richmond, do.	2 25
Do. Pittsfield, do.	26 10
Do. Lee, do.	24 83
Do. Stockbridge, do.	21 02
Individuals, Sandisfield, do.	1 35
Contribution, Becket, do.	4 12
Do. New-Marlborough, do.	8 17

*The following is a list of life-members, as transmitted by the Rev. Mr. Sessions, and their contributions are included in the amount received by the Treasurer from him.*

Rev. Stephen Gano, D. D. Providence,	
Rev. James Wilson, do.	
Rev. Henry Edes, do.	
Rev. Nathan B. Crocker, do.	
Rev. William Patten, D. D. New Port,	

Rev. Sylvester Holmes, New Bedford,  
Mass.

Rev. Orville Dewey, do.

Rev. Seth F. Swift, Nantucket, Mass.

Rev. Stephen Bailey, do.

Rev. James Kendall, D. D. Plymouth,  
Mass.

Rev. Frederick Freeman, do.


Rev. Zepheniah Willis, Kingston, Mass.

Rev. John Allyn, D. D. Duxbury, Mass.

### BENEVOLENCE OF AN AFRICAN.

A young lady in the city of New York, on a weekly visit from a Bible Association, chanced to step into a low cellar, where she found an aged coloured woman, far gone in a consumption, her husband also, far advanced, sitting by her bed-side, and another coloured woman, about forty, acting in the capacity of a nurse. When the sick woman understood the merciful errand of the visitor, her countenance assumed a mild and joyous expression. She then professed her steadfast hope in the merits of her Redeemer, and gave the following account of her life : " A few years ago, she was a slave in New Orleans, but the industry of herself and husband, had enabled them to purchase their freedom and to lay up about 400 dollars. She heard one morning that a number of servants were to be sold at auction. She felt a strong desire to redeem one of them, saying to herself, this done,

I can depart in peace. She effected her purpose, paying for one of the women 250 dollars. But now thought she, I must afford her the privileges of the Gospel. She took passage for herself, husband, and liberated friend, for New York. When they landed, she addressed the object of her charity in this language : " Now you are in a free State, and can enjoy the privileges of the Gospel ; all that I ask for my kindness to you is, that you strive to make your peace with God. If you live with me, and with me work for your support, I shall be rejoiced ; —you are at liberty to do as you please." She that was redeemed accepted the invitation, and now rejoices in the favour of God. The conduct of this aged, illiterate African, is a striking example of the power of religion, and her example deserving the highest commendation.—*N. Y. Observer.*

 A few donations received by the Rev. Mr. NILES, will appear in our next.